

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 169.

The Principles of Nature.

A FEW THOUGHTS ON RELIGIONS.

BY R. H. BROWN.

THERE are two ideas which have long prevailed in the world, and from the earliest ages have exercised a despotic sway over the human mind. These two ideas are, First, *That God is angry with man.* Second, *That God's wrath may be appeased by the shedding of blood.*

There is no nation on the face of the globe, either savage or civilized, which has not some form of religion, and the religion of each one is based on these two ideas. No matter how widely they differ in the modes of worship which they enjoin, they all unite in affirming that God is angry with man, and that his wrath may be appeased by the shedding of blood. These two dogmas form the center of every creed, and upon them is built the superstructure of every religion, Christian or Pagan.

There is not a single form of religion on earth which may not with perfect truth be defined as a *method to appease the wrath of God*; and the means which they all employ for that purpose is blood, without which sovereign specific a pure and holy life is supposed to be of no avail. It is a startling but undeniable fact that all the religions of earth are essentially the same. They differ in the modes of worship which they enjoin; they give different definitions of God; but still they rest upon the same basis, and present the same central ideas. This curious resemblance becomes still more apparent, when we observe that in every nation on the globe, and in every form of religion, past or present, the Deity is represented as incarnated in a human form.

This astonishing family likeness clearly indicates a common parent. It is evident that all the religions of earth have a common origin, and were developed from like causes. Let us then proceed to inquire into the origin of religion; not indeed of any one form of religion, but of those central ideas which we have seen are common to all forms. By religion, in this article, we do not wish to be understood as meaning that natural sentiment of adoration for the Deity which forms a portion of our being, and was implanted by our Creator. By the word religion, when herein used, we intend only a system of theological ideas, as for instance, the Chinese religion, the Jewish religion, the Christian religion—all of which are particular systems of theological ideas.

It has been asserted, over and over again, that religion came down from heaven, a celestial visitor sent by a benevolent Deity to instruct and save weak and sinful man. Zoroaster affirmed that the Zend Avesta, or Holy Bible of the Persians, was communicated to him by God. The Brahmins of India declare that the Shaster, which is their Holy Bible, came down from heaven. The Chinese claim that their Holy Bible, which is composed of the writings of Confucius, was given by inspiration from above.

Mohammed boldly asserts that the Koran, or Holy Bible of the Arabians, was given to him by God, and all good Mussulmen believe him. The Jews tell us that God wrote the Old Testament, and the Christians make the same claim for the New. The Swedenborgians have no doubt that the great Swedish clairvoyant held direct communication with God; and the followers of Joseph Smith believe that his Bible is also a divinely-inspired book. Thus, you perceive, that all the religions in the world claim to proceed directly from God. A candid investigation, however, will disclose the fact that, instead of coming down from heaven, they were all developed out of man's own interior nature. The religion of the Greeks was an outward projection of the Grecian mind, and exhibits all the national idiosyncrasies of the Greeks. The Greeks were, in a peculiar sense, lovers of the beautiful, and in their religion beauty is deified. The Jews, on the other hand, were essentially a warlike people, and they have invested their Jehovah with all the military attributes of a martial king. The Indian, who roams the plain and delights in the chase, believes in "the happy hunting-grounds." The Turks have transported their harem to heaven; and we, who are a commercial people, live in cities, and make the acquisition of wealth our chief pursuit, have made heaven a city whose streets were paved with gold, and where golden harps and crowns abound in the greatest profusion.

It is thus that the religion of every nation on earth is but an outward projection of the internal mental character of its people, and is a true index of the degree of their mental, moral, and spiritual unfolding.

If a new continent were discovered, tell me what its religion is, and I will tell you what its people are. So true is it that the religion of a people is an external symbol of their internal unfoldings, that the fact will admit of a mathematical enunciation.

As the period of a nation's existence is to its progression, so is its religion to the degree of the mental, moral and spiritual development of its people.

Leaving this great principle behind, let us now proceed to inquire into the law of religious progression.

The student of history will clearly perceive, as he traces back the stream of time, that the various religions of the world have been steadily progressing. As man's internal nature became more and more unfolded, as he grew more and more intellectual, moral and spiritual, his religion being a projection of his internal nature, and a true symbol of the degree of his development, also became more pure and perfect.

The progress of religion has kept pace with the progress of man. But religion has a law of progression peculiar to itself.

Let us now pause for a moment to consider the law by which religion has and still is progressing.

The progress of religion has ever been marked by certain periods, which (as they have occurred in the Christian religion), have been called dispensations. These "dispensations" or periods of development are common to all religions, and may be found in every other, as well as in the Christian. The philosophy of these periods or dispensations is briefly this:

Every form of religion was originally developed out of minds far in advance of the age in which they lived; and each being a true index of the mental and spiritual development of its author, was therefore, like its author, far in advance of the age in which it was first promulgated. Thus the Persian religion was developed out of the mind of Zoroaster and his followers; the Chinese religion out of the mind of Confucius and his disciples; the Mohammedan out of the mind of Mohammed; the Jewish out of the mind of Moses; the Christian out of the mind of Christ and his associates. Now each of these "religious chieftains" were far in advance of the respective ages in which they lived. The form of religion which was developed out of the mind of each, being a true symbol of his mental and spiritual development, was, like its author, also far in advance of the era of its origin.

Thus each form of religion, at the era of its promulgation, was superior to the people to whom it was given. We are thus led to perceive that there is no form of religion on earth, however false and imperfect it may now seem to us, which has not been a benefit to the world, and helped man to progress. For being at the time of its promulgation superior to the people to whom it was given, it tended to elevate them. But the march of progression goes steadily onward; and after a few centuries have rolled away, the people reach a plane of development equal to that occupied by their "religious chieftains" long before them; or, in other words, the people reach a plane of development equal to that indicated by, or illustrated in, their religion. When this period is reached, the old religion has finished its work. Its mission is completed; it has drawn the people up to its own standard of intellectual and spiritual development; its vitality has departed forever; it has no power to make the people superior to itself; it can no longer attract them upward, because it is no longer above them. It has become a dead and useless thing—the time to cast it aside has come. And it is cast aside; for the march of progression still goes on, and the people advance still further along the ascending path of moral, mental and spiritual development. In a few more years we behold them standing on a plane far above their religion. This religion falls behind the car of progress, and instead of drawing that car forward, becomes a dead burden to be dragged along in the rear. This state of things took place with the Persians just before the advent of Zoroaster; with the Jews, just before the advent of Moses. Whenever this state of things takes place, we may be sure a "new dispensation" is at hand. For a time the people will fondly cling to the legends of their past—the traditions of their natural childhood. They will feel the strong bonds of habit and education, the powerful ties of reverence for antiquity binding them to their old and cherished religion; but for all that, there will soon be perceived a motion of the elements. A spirit of free thought will spring up, and much infidelity will abound; old things will begin to be questioned, and some of the antique idols will be rather roughly and profanely handled. At length some mind, far in advance of his age, will arise and proclaim a new religion. The mass of the people will oppose it at first; the priests of the old religion will scoff at it and hoot at it; the friends of the new religion will be persecuted and reviled; but in the end they will triumph. The people will adopt the new religion, because they see it is superior to them; they will cast aside the old religion, because they feel it is now inferior to them.

Thus a "new dispensation" will be ushered in—a new religion inaugurated, commissioned to reign supreme just as long as it maintains its superiority to the people, but destined to fall, like its predecessors, the moment the people, in their onward march of mental and spiritual development, reach a plane which is above it. Such has been the history of religion in all ages and among all nations, our own not excepted. This process of progression by dispensations, or periodic stages of development, is the law by which religion ever has and ever will progress.

It was in obedience to this great law that the Mosaic dispensation succeeded the patriarchal, the Christian the Mosaic; and it is in obedience to the same law that the harmonical dispensation is soon to succeed the Christian. The history of the past is a prophecy for the future. He who, with a philosophic eye, takes note of the signs of the times, can not fail to perceive that the present age exhibits all the old and historically established symptoms of the advent of a new dispensation. We, as a people, have already reached a plane of development superior to that indicated by and illustrated in our religion. Consequently, the vitality in our religion has departed. We are superior to it, instead of its being superior to us. It is no longer above us; it can therefore no longer attract us upward. Its life has fled—it has become a dead body of creeds and forms. The new dispensation is at hand; a higher form of civilization is about to develop a higher form of religion. Thrice blessed are those minds which, towering high above the mists of error and superstition below, already catch the light of the rising sun.

Having thus pointed out the true and common origin of the various religions in the world, and also the law which governs their progress, let us now proceed to inquire into the origin of

the two particular dogmas mentioned at the commencement of this article; to wit, *an angry God*, and *the atonement by blood*. The idea that God is angry with man never came down from heaven, for it is false. Like all other religious dogmas, it was developed out of man's internal nature, and it betrays the darkness and ignorance of the age and minds which gave it birth. All ideas which are developed in the mind are unfolded in obedience to fixed laws. It is just as impossible for a thought to come by chance, as it is for a world to be created by chance. As the laws of mental suggestion, association, intuition and reflection, by which ideas are evolved, are known to us, we may by a very slight analysis be able to find out the causes which, in the first instance, gave birth to the monstrous conception of a God of wrath. Those causes, when we get through with our examination, will be found to be ignorance and the imperfect developments of man's interior nature. It was in the early ages of the world that the idea of an angry God first gained a foothold, and it has been handed down to us a hoary relic of the false theology of savage times. When the idea of a God of wrath was first conceived, man's reasoning faculties had just begun to unfold themselves. Man had just commenced his ascent from a savage state, and was yet ignorant of the laws of nature. The first grand fact which forces itself upon the mind of the untaught savage is the existence of a power in nature superior to himself. He sees it in the tempest, he hears it in the thunder; and before the irresistible forces of nature he bows in fear and trembling. But such is the constitution of mind, that no sooner do the perceptive faculties present a fact, than the reflectives begin to inquire into its nature and cause. Man, made aware of the existence in nature of a power superior to himself, begins to ask what that power is, while at the same time his reverence prompts him to worship and adore it. Thus the belief in a Supreme Being is born into the world, worship is constituted, and the study of theology commenced at the same time.

At this early period of development man has not yet learned to distinguish between God and his works. He is ignorant of the distinction which exists between God and nature. Everything is therefore referred to the direct interposition and immediate agency of Deity. The thunder is the voice of God. The lightning is the fiery bolt which he hurls from his omnipotent hand. Man, being urged on by his aroused causality to inquire into the nature and attributes of that God whose existence he has just discovered, once more looks abroad upon the face of nature, in order that his perceptive faculties may furnish him with fresh data upon which his reflectives may reason.

He perceives that this great power in nature which he calls God, and to whose direct agency he refers all things, exerts his power to destroy as well as to create. The whirlwind sweeps over the plain; ruin follows in its path—it is the breath of God. The lightning leaps from the frowning sky, and scatters destruction over the earth below—it is the dread bolt hurled from the Almighty hand. These are the new facts which man's perceptive faculties brought in from the outer world, and his reflectives at once inquired for the why and wherefore of all these things.

Causality demanded to know why it was that God thus put forth his omnipotent arm to destroy. Man found the answer to this question deep within his own soul. It was from within the answer came. He knew that when he lifted his own arm to strike, or put forth his own energies to destroy, it was because he was angry. Need we be surprised, then, if we find man drawing the conclusion that God exerted his power to destroy because he was angry also? It was thus out of man's own interior nature that the idea of an angry God was developed. You will also take note, that the great error which man thus made at the outset, and which, alas! he has continued to make ever since, was to falsely think God was like unto himself, possessed of the same passions, and formed in the same image. It is this false conception of Deity which forms the chief corner-stone of all the erroneous theology in the world.

The idea that God's wrath might be appeased by the shedding of blood was, by a like process, also developed out of man's interior nature, and, like the former idea, rests on the false belief that God is like unto man. When man had first grasped the idea of an angry God, his sleepless causality again propounded that eternal why? Man sought to discover the reason of God's wrath. To find this out, not only causality, but the instinct of self-preservation also prompted him, for could he discover the cause of God's wrath, haply he might also find out how it might be appeased. Two questions, therefore, presented themselves to man for solution. 1st. Why is God angry? 2d. How is God's anger to be appeased? The answer to both these questions man found in the depths of his own nature; thus again illustrating the position before assumed, to wit, that all religious dogmas are developed out of man's interior nature. At this early period man's mental, moral and spiritual nature had but just begun to be unfolded. All his higher attributes and faculties were as yet latent, unfolded and asleep. Need we then be surprised that the responses from within were false?

In endeavoring to find out the cause of God's anger, man reasoned thus: When I am angry with any person, it is because they have done some act which displeases me. He therefore concluded that God was angry with man because man had done certain acts displeasing to God. What these acts were his unformed and unenlightened conscience told him to the best of his poor ability, and those acts he called sins.

Thus another religious dogma, also false, was born into the world, to wit, that God was angry with man on account of sin.

This dogma, like the other, is founded upon the false idea that God is like unto man. It is worthy of passing remark to observe how one error breeds another. We may suppose it to be in obedience to the law that everything must produce its kind. We may rejoice ourselves that truth has the same generative power, and in obedience to the same law also brings forth after its kind. There is, however, this distinction to be seen—the offspring of error is mortal and soon dies, while that of truth is born unto everlasting life. But to return. The second great question was now to be solved: How is God's anger to be appeased? and in the solution of this question man continued to reason from himself. He reasoned logically, but, alas! for truth, his premiss, to wit, the similitude of God to man, was false. Man reasoned in this way: When I am angry, I kill; blood is what my wrath demands, and without blood it shall not be appeased. This is not true of man, I hope, now; but in the rude and savage era of which I speak such was the case. Man therefore concluded that blood would appease the wrath of God also; and accordingly the atonement by blood became a part of man's religious belief, and the gore of a thousand victims smoked from as many altars. The conclusion to which this logic leads is human sacrifice, and the fact that in early times human sacrifices prevailed, proves that man actually reasoned in the manner we have described.

As man himself was supposed to be the object of God's wrath, human sacrifices were instituted at first; but in after ages, when man became more humane and wise, "the blood of bulls and goats" was substituted. It would be both valuable and instructive to continue this subject, and to show how a false theology, having been thus instituted, in its turn generated a race of priests like itself, false, and how they have ever since kept the world in bondage, and both by force and fraud labored to perpetuate their great parent, the false theology.

It would also be entertaining to take a peep into the origin of Bibles, so many and diverse sorts of which abound in the world; but time will not permit.

Man, all over the globe, in passing from his primeval and savage state, has gone through with exactly the same train of false reasoning just described, as history will abundantly show, and that is the reason why, in all the nations under the sun, the virtue of blood and sacrifices have been believed in; although there are some who would have us think, that God himself first instituted that form of worship among the Jews, and that all the other nations stole the idea from them; but both the facts of history, the deductions of reason, and even the facts of geography, are in open conflict with any such foolish notion.

Having thus attempted to show the origin of the idea of a God of wrath, and the atonement by blood, we will take leave of the subject for the present.

In a future article (with the permission of our good friends PARTRIDGE AND BRITTON), we will continue the subject, and briefly inquire whether God is in fact angry with man or not, or ever was. Also, whether there is any hidden virtue in blood which makes it a safe and certain remedy for sin. And in so doing, the teachings of the Spirits and the harmonical philosophy on the subject will be unfolded.

DETROIT, July, 1855.

THE KEY OF THE MYSTERY.

IN THE TELEGRAPH, whole number 159, we published an account of the mysterious disappearance of a key to an iron safe in our office, one Sunday morning, and also of the equally mysterious inability of our book-keeper to kindle a fire in our office on a subsequent Sunday morning, by each of which occurrences said book-keeper was prevented, as by the interposition of an unseen and superior power, which purported to be spiritual, from working on a Sabbath. After thus giving what we termed "The Mystery of the Key," we concluded with the request that any one of our readers who might be qualified, would give us the "Key of the Mystery;" and the following has been written, through a medium, by Spirits, in response to said request. Of course we give the article for what it is intrinsically worth, without expressing any opinion as to the positions which it assumes.

The mystery is no mystery at all. The mind and soul of man need repose, and that they may have it you must have a day of rest; and not to interfere with your business, it is well that all should have the same day. It is said that "God rested on the seventh day and hallowed it." My friends, this is all untrue. There is no individual God. The world was not created in any given time; it is not created now, it is only creating itself, and it will be millions on millions of years before it can be said, "Behold it is good!" The Sabbath is an institution of man, begun more than one hundred thousand years ago, and was simply to the people of that time a season of rest. During its hours the spirits of the departed endeavored to impress the dwellers of earth, and, strange as it may seem, often with better success than now. And it was only after the material became more desiring than the spiritual that their communication ceased to benefit mankind.

In after ages, the Sabbath was the harvest of the priests. It is so to-day; and but for it and the solemnity that is attached to its observance, man would be free. The only day when the mass of mankind have the time to think, they are prevented from doing it by the tax that is laid upon them by priests and ministers of the Gospel, nine-tenths of whom would, if they could without injury to their interests or standing, gladly dispense with its tedious ceremonies. Many of them are sincerely deceived, and whenever the light of heaven breaks in upon their souls, they think it the suggestion of the Devil, and shut the door against the truth, and go on deceiving and being deceived to the end of time.

Why, friends, we desire to offend none; our mission is to do

good to all—to raise your thoughts from their present low standard, and to show you yourselves in the light of eternity. God is the spiritual part of creation, the divine essence of the human soul, and dwells to a greater or less extent in every created thing. Each one of you is a part of God, and you must make or mar your own destiny. The character that you have here you will carry with you into the next world. Nothing can be added to it or taken from it, but by your own free will. There is no Christ to save you; you must bear the consequences of your own acts, and your condition will be happy or not, according to your state of advancement on earth.

I am Moses, a poor slave while on earth, but now a free Spirit, learning the truths of the haven of rest that I have reached at last, and that I so often spoke of to my followers. The history given of me in your Bible is altogether incorrect. I was an unlearned man; and the only difference between me and others was that I was occasionally in a magnetic condition, and could see the future to a certain extent. I believed in a God, and sacrificed to him; but I was all wrong. God is everywhere and in everything, and cannot be seen except in his works. Christ is the son of Joseph, and was only a teacher of love, and that goodness and harmony with which his own heart was filled. He is my friend, and the friend and brother of all, and bids me say to you, "Weep not for me;" adore me no longer, but follow the teachings that I will now give you—the same that I taught on earth, but deprived of the mystery and untruthfulness that ignorance and superstition have cast around them. Do good to all men—remember they are your brothers; it is not enough to feed and clothe them. Supply the mind; teach them freedom to use their reason; and as you value your own happiness hereafter, endeavor to promote the welfare of your neighbor here, for, for the amount of evil that you do here, you will have to perform an equal amount of good hereafter, before you can begin your progression. Teach men to be moral, loving, long-suffering, and forget not that they have a common origin. The germ of the soul is as pure as when it first had birth, but it is covered with the rubbish of evil conditions and situations. Be it the care of you who are more happily situated, to instruct them; and until you have the true knowledge, impart to them only the rudiments that I now give. Religion is simply to love your neighbor as yourself; and when you do, and can persuade others to do so also, you will need no prisons, chains, and other abominations that you now have. My heart bleeds for the poor prisoner in his cell! Away with your long prayers and pious admonitions; give him love, and soon you will have no cause to place him there. Begin the work of redemption now. There is no one to take the responsibility from you.

The Sabbath is a day for rest and innocent amusement, and who needs it more than the incarcerated? Go to them with loving kindness, bind up their broken hearts, and teach them that they, though erring, are yet human, and that you are not better than they, only that circumstances have prevented the growth of your evil faculties, while they have fostered theirs.

It is well to have public places for the hearing of truth; but no importance should be attached to their attendance, and you should accept that only which appeals to your reason. Those places should be free to all, and sought as an amusement, or relaxation from the heavier duties of life. A thing that is improper for the Sabbath is improper for all days; and when you are admonished by Spirit-friends, or sometimes prevented doing a certain thing on the day of rest, it is either because the thing is wrong in itself, or that it is improper for you at that time. The moving or removing of heavy substances is generally done by Spirits who can not so well convince you of their presence or intervention in any other way.

I was impressed immediately upon reading your "Mystery of the Key," to write the above. Not being satisfied, I asked the following questions.

Who took the key?
The Spirit of his father.
For what purpose?
To attract his attention, and through him the notice of others.
Where did you put the key?
Under the safe.

But how?
Simply by magnetic influence, and to excite their curiosity, it was removed far back, after which I drew from it as much as possible its electricity; consequently it did not attract the dust.
Had you any other reason for removing the key?
No.

Did the same Spirit put out the fire?
Yes.

Why?
Because I did not wish him to write. It is necessary for his health that he should not write more than he can in six days, and on the seventh to rest. He is not entirely well, and his brain is often active when it should be quiet. Beside, I wish him to listen and investigate the phenomena of Spiritualism thoroughly, that its healing influence may descend upon his soul, and he be benefited both mentally and physically.

But, Spirit, I do not understand how you can put out a fire.
It is very easy; we have only to stop the draft, and it is done by simply fanning with our hands upon the top of the grate or chimney, to prevent the ascension of air, and that which appears astonishing is accomplished, and without any mystery at all.

PATRICK HENRY, for the Father of the Clerk.

MRS. MARIN, Medium.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, JULY 28, 1855.

STRIKING WITH THE EYES CLOSED.

There is no human faculty or possession that may not be misused or perverted, and the misdirection of our highest powers is often followed by the most deplorable results. The world is full of examples of this perversion of noble faculties and valuable objects to base uses and dishonorable ends; and it is to be regretted that some men are blind and stupid enough to overlook and disregard the legitimate exercise and proper application of such powers and objects in the unmeasured resentment and senseless condemnation excited by their abuse. If some one who entertains unpopular theological opinions, or is inclined to Spiritualism, becomes insane or inconstant, they straightway ascribe his insanity or inconstancy to his peculiar views, though there may be no real or apparent connection between the actual facts or transactions and the alleged causes of their occurrence. We have more than once had reason to complain of this stupid ignorance and base injustice of those who make no proper distinction between divine principles and disputable deeds.

By this time the reader may conjecture that we are preparing to subject our opposers to summary chastisement for their numerous offenses. Not so. Our attention has been called to the necessities of some who profess to belong to "the household of faith," and who, for this reason if for no other, have special claims to our consideration. If we do not greatly err, some pretended reformers commit the very error they so frequently and loudly condemn. It is not long since the writer was present at a promiscuous gathering of believers and unbelievers in spiritual intercourse, when a public lecturer addressed the assembly, and in the abused name of Spiritualism made a noisy declaration of war against the Bible and the Church. For an hour and a half he poured forth a torrent of coarse invective, which served to disgust all sensible believers as well as skeptics, and in which we could not discover a single spiritual idea. It is difficult to conceive of anything more unphilosophical, short-sighted and stupid than this kind of warfare against the book. In our judgment there is literally nothing to choose between the fanaticism that defiles the Bible, or makes it an object of superstitious reverence, and that which denounces it as the cause of all the mischief in the world. We have some pretended reformers among us who do little or nothing but abuse the material remains of Moses' law, and quarrel with the gloomy shade of Calvin's theology. They aim at no positive results. No great living thoughts are by such men to be enshrined in glorious deeds. They are great, if at all, in the desire to mutilate and the ability to destroy; at the same time their extreme hostility to existing ideas and institutions, renders them utterly unfit to engage in the investigation of a profound subject.

But we shall be told that the Bible and the Church contain numerous errors and corruptions, which vitiate the popular mind and morals, and that they are the chief instruments which the ruling theological conservatism employs to obstruct the progress of the world. If it be so, we can see no reason why a sane man should get mad on that account, and labor to diffuse the virus that corrupts the very fountains of his own life and thought. Sensible and honest men are accustomed to subject all things to a careful analysis, and they only presume to judge of their value when they have ascertained their constituents. Did the philosophers who discovered the mineral and vegetable poisons lose their temper on the occasion? Did they advise their disciples not to study the deleterious properties of nightshade and corrosive sublimate? Or, did they vote that the devil made poisons, and that the chemist's laboratory is his principal workshop? He would be a sorry philosopher who should act so much like a fool. And yet a man might as well get up an indignation meeting, and pass resolutions against having poisons, or believing in their existence, as to talk and act as some do in reference to the Bible. Ignorance and dishonesty are the real sources of the mischief that is so much deplored. The Bible is not only harmless, if one has sense enough to use it properly, but it becomes extremely valuable as a history of the Jewish nation, as a compend of its sacred literature, and as a storehouse of archaeological and spiritual facts and instructions, which are profoundly significant and of imperishable interest to all ages and nations.

The great elements on which our outer life essentially depends may be so corrupted or misapplied as to become the agents of our destruction. All things have their uses; and the teachings of Nature, Revelation and History, are no less instructive and valuable because they have been so frequently and grossly misunderstood and perverted. We do not worship the Bible; and so the Bible has not made us an idolator; we do not acknowledge the book as our guide, authority, or master—in the sense which implies that we omit to subject its various contents to the ordeal of enlightened reason and modern science—and hence it has not made us a slave. But ignorance blinds and enslaves the world; and we have only to add, that there are none whose blindness is more complete, and whose slavery is more abject and deplorable, than those who vainly imagine that the annihilation of the Bible would be the liberation of the world.

MEDIA MID AIR.

The editor of the *Age of Progress*, in his paper of the 14th instant, gives the following account of extraordinary Spirit-manifestations, which are now of nightly occurrence at the rooms of Mr. Davenport, in Buffalo:

MANIFESTATIONS AT DAVENPORT'S.—We went with some friends, on Saturday evening last, to witness the Spiritual manifestations at Davenport's room, for the purpose of reporting what should be done there.

Our readers are aware that there has been much doubt expressed, not only by skeptics, but by some believers in the spiritual phenomena, of the reality of some of these manifestations. It has been doubted that the mediums are taken up to the ceiling by Spirits. Why it should be doubted by those who have witnessed manifestations equally wonderful, we cannot see; but suspicion, like the plague, is contagious, and will infect many in whom it does not originate.

We intended to be so certain of the fact that there should be no circumstance to hang a doubt upon. Therefore, we asked Mr. Davenport to procure a piece of red chalk to put into the smaller boy's hand, that he might make a mark with it on the ceiling of the room if he should be taken up. This request he readily complied with; and, at about half-past eight o'clock, we sat around the table. Before the light was removed, we put a chair on the table and asked the medium who had the chalk, to stand on the chair and see if he could reach the ceiling. He did so, and, by stretching himself on tip-toe, and extending his fingers, he could not reach the ceiling by at least a foot. This being the only available means in the room of reaching the ceiling, and this being inadequate, it necessarily followed that if a mark was made it must be by spiritual assistance. After some other manifestations, the medium was elevated to the ceiling, and came down pretty heavily upon the floor. On alighting, he observed: "I believe I have made a mark on the ceiling." The light was then brought in, and we examined

the ceiling, when a plain red mark was seen about a foot long. Every one in the room knew that it was not there before, for all examined carefully. Another convincing circumstance was the fact that the mark was made so that a perpendicular line from the end of it nearest the table to the floor, would not come within two feet of the nearest part of the table, which proved it impracticable for even a full-grown person to make it, though elevated by the height of a chair, standing on any part of the table where his weight would not throw it over. These circumstances amount, as we conceive, to proof positive that the mediums are really carried to the ceiling, as they and the Spirits say they are. Let it be understood that the table is a large round one, with the top far projecting beyond the legs.

While sitting around the table, and before the light was removed, there were various manifestations, such as answering questions by tipping the table, turning it down upon its side for those present to lift it up, while the spirits held it down, etc. We lifted it with the hands of the mediums against the face of it, and found it not less than ten times its real weight. Again, when it was standing on its legs, one of the mediums observed that the Spirits would hold it so that no one could turn it round. The hands of the whole circle were lying lightly on it when we made an attempt to turn it. We exerted all our strength, but could not move it. We observed that we thought we could move it, though every hand upon it was borne with all the power of its owner. All the hands were then removed from it excepting those of the mediums, which lay flat and lightly on it. We then made several efforts to turn it, but did not succeed in stirring it any more than we could if each leg had been firmly rooted in the floor.

The violin was carried round, over our heads, with great velocity, and sounded continually as it seemed to fly. As it passed over our head, at several times so near that we could feel the wind of it, we kept one leg extended and kept it swinging, so that if any one in the flesh had been carrying it, we must have hit him, because it takes both hands to carry it and sound it at the same time, which must bring the person within the reach of our extended leg. While this was done, the hand bell was ringing in another part of the room, apparently near the ceiling, and the voice of the smaller boy was heard at the same time at the table. This account, we think, will be corroborated by all that were present, as far as they were aware of the facts.

We can testify to the extraordinary nature of the manifestations at Mr. Davenport's. On the occasion of our recent visit to Buffalo, we were politely invited by Mr. D. to witness the phenomena at his house. There were some fifteen or twenty ladies and gentlemen present on that occasion, and the illustrations of invisible power and intelligence were of the most astonishing character. The room was totally dark, and on this account several persons entertained and privately expressed the suspicion that the occurrences were not all spiritual in their origin, though many of them seemed to us to utterly transcend all mortal agency. However, as some who suspected that all was not right, had as good opportunities as we had for making observations, we concluded to withhold any reference to the facts until they could be subjected to the ordeal of a more careful investigation. Since that time, as we learn from a reliable source, those who were most skeptical have been satisfied that their suspicions were unfounded.

The present writer witnessed very much of what Mr. Albro has related above, and was also favored with some personal demonstrations, which left no room to question the spiritual origin of the most essential parts of the performance. Two facts are deserving of particular notice in this connection. There were, on the occasion of our visit, two violins in the room, and they were carried about the apartment, over our heads, and out of our reach, with such velocity that they really appeared to have taken wings. True, we could not see them; but as the strings of both instruments were often struck and kept vibrating, it was easy to distinguish where they were by the sounds. They certainly moved about the room with as much apparent ease and grace as two birds, and their flight was as rapid and musical. Nor is this all; while the instruments were in motion, they were repeatedly, at our mental request, brought and placed in our hands, and as frequently removed by the same invisible agents.

The other fact to which we referred may be very briefly stated. To render it certain in our own mind that the mediums were really taken up and carried through the air, the writer was requested by the Spirits to take hold of the feet of the younger one, a lad of twelve or fourteen years. We complied, and while we grasped both feet of the medium with our own hands, he was taken up bodily, and raised so high that his head touched the ceiling, and this was repeated no less than four or five times while we retained our hold.

"SPIRIDION," BY GEORGE SAND.

OUR friend S. C. Hewitt, formerly of the "New Era," but now connected with the publication of "The Una," devoted to the rights and interests of Woman, sends us the prospectus of a new tale, entitled "SPRIDION," by Madame Dudevant (George Sand), which is to be issued in the monthly numbers of the "Una," commencing with July. We are assured that the tale, besides being of uncommon interest to the general reader, will be especially attractive to the Spiritualist; and we have no doubt that the popularity of "Consuelo," written by the same author, will of itself procure it a wide circulation. A further description of the character, merits, etc., of "SPRIDION," will be obtained from the subjoined extract from the prospectus:

The translation (from the French) is performed by Mrs. Dall of West Newton, Mass.—wife of the Rev. Mr. Dall, now (Unitarian) Missionary to Calcutta—a highly accomplished literary lady, thoroughly versed in that language, and fully competent to give "SPRIDION" to the public in the most attractive style. The work itself is pronounced, by the best judges, to far excel in interest that exceedingly popular work of art, commonly known as "COSMOLE," by the same author. And from the fact that it is clearly shown the present condition of the Roman Catholic Church in France, as well as lays the broadest foundations for an elevated and pure Spiritual Philosophy, it cannot fail of exciting the most intense and lively interest at the present time!

"THE UNA," which will alone contain this work, (the copyright being secured), is a monthly of 16 pages, and is "Devoted to the Elevation of Woman." TERMS: \$1.00 a year in advance.

P. S. In addition to the new element of interest afforded to the Una by "SPRIDION," the paper will contain its usual variety of interesting and important matter, relating more or less directly to the Great Cause of Woman throughout the world, and also a most thrilling and instructive tale by a Southern Lady who sees things as they are! This tale will begin with the June number of the "Una," and continue for some months to come. Address S. C. Hewitt, 15 Franklin-street, Boston, Mass.

WEAKNESS OF THE WORLDLY WISE.

The editor of the *American Index*, in a lengthy and favorable notice of E. W. Capron's new book, makes the following general observations respecting the spiritual movement:

When, six years ago, the Rochester knockings were first heard of, and the astonishing claim of their spiritual origin was made known, a universal voice of ridicule met their approach. But a few years have wrought a mighty change in the public mind. It was then predicted that the delusion would soon die out, the means employed would be soon discovered, and the bold impostors, the daring triflers with sacred things, brought to shame. A few months elapsed, and several wise heads announced their disclosures, and claimed eternal honors for having saved the people from becoming the victims of the new folly. But alas! for the expositors, the exposed continued their operations. We believe the first person informed us how the "raps" were made; and that point all settled to the satisfaction of those who were too indolent to think and examine themselves, it was concluded that an everlasting quietus was put on the whole matter. But no sooner had the wise ones dreamed of the glory due them for the good they had done, than, lo! the manifestations took another form, and out they were called to rescue their new glories from eternal shame, and the people—the dear people—from another snare. This it went on. No sooner had an exposition of one form been made than another form came up, naming, than any that had preceded it, until now, the original claim, namely,

that these various manifestations are produced by the Spirits of those who once inhabited earthly bodies—our parents, brothers, sisters and friends who have passed on, as all the world acknowledges, to a higher state of existence—this claim is supported by nearly three million of our people, whose number is increasing at a most astonishing rate. It is said that no one becomes a candid investigator of this subject who does not finally become convinced of the truth of its spiritual origin.

ARISTOTLE AND SWEDENBORG.

In our issue of July 7th, we published an article from our correspondent "Calvin," entitled, "Aristotle on the spherical form of the earth," in which he quotes from an essay published by Prof. Taylor Lewis several years ago, endeavoring to demolish the pretensions of Swedenborg to spiritual seership. Swedenborg is represented, in the article aforesaid, as meeting Aristotle in the spiritual world, and holding a debate with him on the figure of the earth, and as having great difficulty in convincing the old Stagyrte that the earth is round, and that there are antipodes inhabiting the other side of it. Prof. Lewis then proceeds to quote from Aristotle's book *De Celo*, the most ample evidence that the old philosopher, during his life on earth, believed in the doctrine of the sphericity of the earth, and concludes, therefore, that Swedenborg must have been misled by an ignorant prejudice respecting the cosmographical opinions of the ancients, and that his supposed meeting and conversation with Aristotle on this subject must have been nothing more than a dreamy and subjective operation of his own disordered mind. Since "Calvin's" article, with its quotations, was published, our attention has been called to a reply to Dr. Lewis, which was promptly published by Professor Bush in the *New Church Repository*, and which seems to place an essentially different phase upon this question. We deem it but just to give the following extract:

"We are taken somewhat by surprise to meet with this disparaging exhibition from the pen of our friend Prof. Lewis. Not that we had any reason to suppose that he gave in, as runs the phrase, to the truth and soundness of Swedenborg's claims; but we were not prepared to expect that so broad and sweeping a charge would be hazarded upon the only grounds which exist for it in his writings. We are aware indeed that this charge does not rest solely upon the alleged error of 'Blunder' in this particular instance, for it is evident that Prof. L. has no more confidence in any of Swedenborg's disclosures than he has in this. But by showing that in this case he has wrongly represented our author, without, however, imputing the least design of injustice, we may perhaps afford some ground for a question in his mind whether he may not equally have misapprehended him in other points, and withheld a confidence that was fairly challenged. We have no doubt that Prof. L.'s state of mind is that of hundreds in the Christian community who, from the theological position in which they are fixed, are morally unable to conceive the possibility that any opposite system should be true, and least of all that of Swedenborg, who professes to have received it by direct revelation from heaven. Taking it for granted in the outset that nothing of this kind can be brought about by dreaming delusion, they meet every particular announcement with a certain internal denial and aversion, an offset from the general sentiment of *discredit* with which they regard the whole. In such circumstances we cannot of course look for a candid investigation. Indeed the first and commanding effect of such a state of mind is to forbid investigation. The whole matter is outlawed at once, and the necessity of inquiry before judgment, which would at least be deemed decorous in every thing else, is here virtually denied. But when positive statements are made, and definite allegations brought, we are at liberty to demand that they shall rest on a basis of fact; that they shall not be such as a simple appeal to the writings shall convict of gross misrepresentation or downright perversion. Of the latter we do not believe Prof. L. capable, but that he has allowed his strong prejudices in the present case to give a certain obliquity to his vision in reading what Swedenborg says of Aristotle will be but too palpable upon the perusal of the following paragraph on which his remarks are founded. We give it both in the original Latin and in our own version.

"Aristoteles dictum quod antipodes sint, et quod post duodecim horas antipodes sint, ostensum quoniam illi sit, sicut illi mirati, quod sic pedibus possint ire, sed dicta causa, quod cum minima aetheris gravitate in minima nostri corporis, ad centrum, quod tunc deorsum illi centrum, et sursum respectivo, et sic inditio toti corpori sursum et deorsum, proinde illorum, sic venit in lineam ad dicta ita esse, constat inde quoque, cum rationem ex atmosphaera, ex lapidibus, ex tellure, ex corpore aethere, quod nequequam atmosphaera quod, quod stat, possit pedibus in opposito telluris, et ut per medium renouetur crassa ista seu corpus illud quod similiter crassa tunc in lineam naturalem quondam venit homo."—S. D. 3203.

It was said to Aristotle that there are antipodes and that the inhabitants of all parts of the earth become such to each other after the lapse of twelve hours. When the fact was shown, he as well as others wondered that they could thus walk on their feet; but the cause was declared (viz., that since the minutest portions of the ether gravitate to the minutest points of our body, toward the center, the gravitation is reciprocal when the center is downwards, and upwards when the center is upwards, and thus an upwards and a downwards is induced upon the whole body, which the ideas are to follow. The subject in this way came into light, and he said it was so. Hence also it appeared that when reasonings are instituted from the gross atmosphere, from stones and the like, (and from the external body, it cannot possibly be conceived that one should be able to stand on his feet on the opposite side of the earth; but as soon as those grossnesses are removed, or the ideas of them, which are similarly gross, then a man comes into a certain natural light."—Id.

Leaving it, as perhaps it is, somewhat doubtful whether the term "body" in this passage denotes the body of the earth, or the bodies of men upon the earth, we would respectfully inquire of Prof. L. in what particular point he recognizes the "gregarious blunder" which he charges upon our seer. We shall probably be referred for answer to the following sentence in his article: "Among other things, he tells us that he found it exceedingly difficult to drive the old Stagyrte out of his absurd notions in regard to the figure of the earth. . . . After a most faithful effort, however, Swedenborg at last succeeds in convincing him of his errors. He learns with astonishment that the earth is actually round, and finally yields to the improbable idea of there being Antipodes inhabiting the other side, with their feet and heads in vertical and opposite directions to our own." Now with all deference to our friend the Professor, we submit that there is not a single expression in the extract from Swedenborg, respecting the figure of the earth. There is not the slightest intimation of Aristotle's ignorance of that figure. The whole discussion regards the existence of antipodes, and that only. For aught that appears in Swedenborg's language, Aristotle may have been as fully aware of the sphericity of the earth's form as Professor L. thinks he was, and yet he may have been ignorant of the very fact which Swedenborg represents him as ignorant, to wit, of the existence of antipodes. The two things are in themselves perfectly distinct, and independent of each other, although in the mind of the modern science it is not easy to separate the idea of the earth's spherical figure from that of its being antipodally inhabited. But it by no means follows that these ideas were thus closely associated in the mind of Aristotle. It may be questioned, therefore, whether in this Professor L. is not doing the very thing which he attributes to Swedenborg, viz., "transferring to the spiritual world the subjective states of his own mind."

That Aristotle was acquainted to some extent with the true form of the earth, we are not at all disposed to deny, but that he knew or believed the whole of the globe to be inhabited, does not appear from any evidence that has come before us. We observe, indeed, that Professor L. affirms of Aristotle that he "not only held the earth to be round," but also that "he maintained the existence of antipodes." We are backward to question the accuracy of Professor L. on a point of ancient learning, as we know no authority superior to his, but we trust he will, in this instance, excuse our hesitation to receive his unsupported testimony on this single point. We do not profess to be well-skilled adepts in the Aristotelian philosophy. We have read but little of his writings in the original, but since meeting with the Professor's article we have made ourselves somewhat at home in the treatise *De Celo*, upon which he draws for the confutation of Swedenborg, but we have sought in vain for any express recognition of the antipodes in that work. Yet if it is not there, where is it? Will Professor L. produce the exact authority for the assertion? Will he point us to page and section? We wish to see with our own eyes the proof that Aristotle taught what Swedenborg virtually assures us he did not know. We are the more urgent on this head, as we do not find, after a careful perusal of Professor L.'s whole article on the "Astronomical Views of the Ancients," that he has adduced the least evidence that the diurnal revolution of the globe was then understood, or that they had any scientific knowledge of the existence of antipodes. Yet if the evidence were accessible, why is it not produced?

This is the very point of Swedenborg's assertion, and how effectually were he confronted by a passage from the *Stagyrte* asserting the contrary? This evidence our critic has not given, and we presume it is not to be found. If he designs to put down the testimony of Swedenborg on this score, let him make a true issue, and bring forward the appropriate arguments. The simple question to be determined is, whether

Aristotle has affirmed the revolution of the earth on its axis, and the consequent relative change in the *situs* of its inhabitants that takes place every twelve hours. We claim for Swedenborg that he shall be met on the very point on which his assertion rests, and this point we have here stated.

Where is the Humbug?

The *Chicago Times* relates the following instance of a recent remarkable cure accomplished by the agency of a Spirit:

SPIRITUAL MEDIUM HUMBUGS.—Spiritual mediums are turning their marvelous powers to practical purposes. A Mrs. Spaulding, at Milwaukee, Wis., was rapidly sinking from a secret malady that baffled the sagacity of the physician. A medium was spiritually sent to her, through whom a long deceased Indian doctor informed the invalid that the cause of her illness was a pin she had swallowed, which he would bring up at a certain hour of a subsequent day, if his directions were followed. The lady obeyed directions, and at the precise time mentioned, threw up a large brass pin, much corroded, and was at once relieved.

If common usage has given any significance to the word "humbug," it undoubtedly implies a deceptive story or transaction, wherein either the narrator or actor, to gratify a foolish vanity or to promote some selfish interest, deliberately deceives individuals or the public. It follows, therefore, that no narrative of real events, however extraordinary, can be properly characterized as a humbug; moreover, the attempt to stigmatize a true statement, a real occurrence, or an honest man in this way, itself deserves the epithet. Now the *Chicago Times* professes to relate what actually transpired at Milwaukee, and whether true or false, he is himself responsible for all the humbug that the case admits of. If his story is not supported by a substantial fact, it must be founded in deception on his part alone, since he assumes the entire responsibility of his own statement. On the other hand, if he tells the truth, he is manifestly trying to humbug his readers by implying, in the very title of his paragraph, that all Spiritual mediums are deceivers. When will this stupid folly of writing humbug on the grandest truths of Nature and the Spirit-world have an end? On reflection, we suppose that will happen about the time that the fools themselves are all dead, which may not likely occur during the natural lifetime of the *Chicago Times*.

New Work on Cutlery.

MR. JOSEPH HILL, of 159 Atlantic-street, Brooklyn, has recently placed under our eye some elegant illustrations of his skill in plating Table Cutlery. We have seen nothing of the kind that has pleased us so much as these polished blades and prongs. They gleam among the viands like shafts of burnished light. Hereafter we shall take our own fresh fish with a three-lined silver spear; and our chickens, too, will have the unusual distinction of being carved with a shining blade, whose silver surface the rust cannot corrode. What a luxury to be cut with such a knife! Let such fowls as are of fair reputation, with respect to youth and quality, come to our house if they would be elegantly disposed of.

By the way, scouring knives soon wears them out; besides we are in receipt of reliable intelligence from the kitchen department, to the effect that it is a most disagreeable business. To obviate these and other difficulties, which need not be comprehended in our specification, hand your Table Cutlery over to Mr. Hill; he will make it new again, and even neutralize the power of the elements themselves to corrode the surface of a single instrument that has passed through his hands.

A Defunct Creed.

In looking over the minutes of the late session of the St. Lawrence Association of Universalists, as published in *The Christian Ambassador* of the 14th instant, we find the following resolution: Resolved, That the resolution passed by this Association in 1848, requiring those ministers who should seek our fellowship, to subscribe to a certain creed, be rescinded. (Adopted.)

The chief priests and rulers among the Universalists have tried since '48 to establish the *shibboleth*, but the people generally have not paid much respect to their authority, and the creed soon became an unworshiped fetish. At length the St. Lawrence Association has wisely voted it out of the way. Is it not time for the New York Association to bury its fetish? There are many good people at Southold, L. I., where the creature was made, who think it is about time, and they will be happy to aid the artificers and proprietors in putting it quietly out of sight, provided the original subscribers are satisfied that the spiritual life and moral health of the church will not be destroyed or greatly impaired by its removal.

A New Genus.

We find the following paragraph in a late number of the St. Louis (Mo.) *Evening News*. The editor implies the existence, somewhere, of a singular kind of Spiritualists, who are certainly very scarce in this region; and we hope they are not numerous in St. Louis, especially if they are half as barbarous as the epithets by which they are here characterized. We thank the editor of the *News* for informing his readers that our associate is not one of that sort:

SPIRITUAL MATTERS REVIVING.—Mr. Partridge, of the *SPIRITUAL TELEGRAPH*, is now in our city, and lectures at Concert Hall to-morrow evening. He is not a medium, but has investigated the "Spiritual Phenomena" for six or seven years, and tells some queer yarns. He stated last night that he had taken hold of Spirit hands (?!!) and felt them. We are assured, however, that Mr. P. is not in any way connected with the "Hic hoc-wake, mahala-pavla-mahala-we," or the free-love pawing, howling, canting, hair-pulling, dancing, kissing school of Spiritualists, and therefore the public need not be afraid of being bored with such matters. The seats are free, and this is the only opportunity which will be afforded to the curious to hear this distinguished lecturer.

FROM THE SPIRIT WORLD.

A LITTLE girl, aged thirteen years, named ISABELLA WATSON, who lives with her parents at Greenwood, Orange county, N. Y., has recently been developed as a Spirit-medium. Communications, various in their general import and literary merits, and purporting to come from different Spirits, are made through her hand, without the slightest accompanying impression on the mind. A few days since a Spirit, claiming to be Mrs. HEMANS, came to Isabella, and made the following poetic communication.

THREE WORDS OF STRENGTH.

There are three lessons I would write,
Three words—as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have HOPE! though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow;
No night but hath its morn.

Have FAITH! where'er thy bark is driven—
The calm'st disport, the tempest's mirth,
Know this—God rules the hosts of heaven
And 'habitants of earth.

Have LOVE! not love alone for one,
But man, as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus 'grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength, when life's rudest surges roll,
Light when thou else wert blind.

FACTS AND REMARKS.

GUIDED BY A SPIRITUAL SIOX.—The writer is responsible for the reliability of the source from which the following is derived—a friend who resides in Brooklyn, but who does not wish to have his name mentioned in this connection. Many years before the commencement of this peculiar development called Modern Spiritualism, our informant, then in his youth, was in a state of perplexing indecision as to a choice of an occupation for life. He had almost fully decided to journey and seek his fortune at the West, but he concluded to first visit a near relative, who lived some fourteen miles distant, and not many miles from Orange, New Jersey. The evening before the morning which he had fixed to make his visit, on foot, he went to bed in an agony of indecision as to what should be his future course; and being of a pious turn of mind, earnestly prayed to be directed. He remembered that to the old prophets signs were often granted, by which they knew what they must do. In the exercise of a simple and trusting faith that the Divine methods of spiritual government had not changed, he asked that some sign might in like manner be granted to him, whereby he might know what steps to take at that critical period of life upon which his whole future in this world depended. Just then a strange interior voice appeared to address him in these words: "If you meet Yell Mandeville's Tone at Joe Munson's in the morning, you will learn the latter's trade." "Tone" was a negro who, under the former laws of New Jersey, had been a slave of a man familiarly known by the Dutch name of "Yell Mandeville." He lived some eight or ten miles distant, and our informant had not seen, and scarcely had heard of him, for several years, and says he certainly would not have thought of him at that time, had not the strange voice recalled him to mind. The next morning our informant rose early, and set out on his proposed journey to visit his relative, stopping to breakfast at his sister's, who lived about four miles on the road. His sister was unusually talkative, and detained him beyond his expectations and wishes; and as he proceeded on his road from her home, he several times found himself loitering in strange forgetfulness, viewing the flowers and other objects which attracted his attention, by the road side. When he came within a few rods of "Joe Munson's" tavern, he there, sure enough, saw Mandeville's negro Tone drive up from a cross road, and stop before the door, having a load of wood which he was driving to Newark for sale! It was then the month of June, and a mere guesser would have considered it among the greatest improbabilities that that particular negro would be there at that hour with a load of wood on its way to market; and had our friend's arrival at Munson's been either hastened or postponed only for five minutes, it is probable he would not have seen the negro. Our friend, accordingly, following the monition of the interior voice, learned the latter's trade, and has been prospered in it.

SPIRIT TOUCH AND APPARTITION.—At a recent assemblage of Spiritualists in the upper part of this city, we heard Mrs. Beck relate the series of experiences which convinced her of spiritual intercourse, of which the following are the more important particulars: About eighteen months ago one of her sons passed into the Spirit-world. She and her husband were greatly afflicted, and a few weeks afterward the husband was induced by a friend to call at Mr. Conklin's, where he witnessed that which satisfied him of the reality of spiritual intercourse. He came home and related his experience to his wife, who had previously been religiously opposed to Spiritualism, and she was so far interested as to be induced to pursue the investigation by forming circles at her own house. Her own daughter became a medium, and gave some remarkable personations of her departed son from a boy upward, though the daughter had not been born until after the boyhood of the son was past. Still Mrs. B. continued to doubt, until one night as she was going to bed she knelt down and fervently prayed for evidence to convince her if there was any truth in the matter. Just then she felt as if there was a human hand tapping her on her shoulder, though no person beside herself was in the room; but still she was not convinced. She went to bed and slept several hours, when she suddenly awoke and plainly saw her deceased son standing by her bedside. He audibly spoke to her, and said, "Mother, this is true, and you shall be convinced of it, if you have to be made a medium yourself." Her remaining doubts were thus entirely removed, and she has since become a medium herself.

POWERFUL MANIFESTATIONS IN BUFFALO.—Mr. Uriah Clark relates to us the following incidents as occurring at a circle which he recently attended at the house of Mr. Lester Brooks, in Buffalo. The medium, a daughter of Mr. Brooks, stationed herself at one corner of a large piano, weighing six hundred pounds, and the rest of the company withdrew to the other side of the room, and joined their hands so that no one could leave the company without its being known to the others. The light was then put out, and soon the piano commenced a series of the most violent movements, thumping upon the floor and jarring the whole house. Sometimes these movements were sufficiently violent, seemingly, to break the piano into ten thousand pieces, making a noise which collected crowds around the house from the streets, but on bringing a light the instrument would be found unharmed. Sometimes music would be executed on the piano, exhibiting a multiplicity of consonant notes, to which the human fingers were totally inadequate, and which was pronounced by an accomplished professor of the piano, to be in other respects inimitable by man. Answers to questions were given by the Spirits by sounds resembling a sudden scrape across all the strings of the piano, and many other particulars occurred altogether unaccountable upon any theory of mere mundane agencies.

TABLE-MOVINGS WITHOUT CONTACT.—Mr. P. Demarest, of this city, has just related to us the following occurrences, which he witnessed some time ago at a circle at the house of a gentleman at Green Point. Nothing of interest occurring at the early part of the sitting, several persons left, and only three, including the medium, remained at the table. They were requested to sit back from the table so that they could not touch it, when the table, a heavy one, surrounded by a marble top, rose bodily into the air, from a foot to two feet above the floor, and swayed about with various undulatory motions. As if to address more than one of the senses of our informant, the table struck him, and then dropped down with one of its casters upon his foot, causing considerable pain, at the same time knocking off the castor, which was heard to fall upon the floor. These movements of the table, which were continued, with variations, for some two or three hours, were accompanied with every variety of convulsive sounds, which it was utterly out of the power of any one present to produce; and when a question was asked, the sound given in answer to it seemed to correspond to its nature and subject.

ANOTHER SPROGGO PROOF.—A son of Mr. and Mrs. D. K. Taylor, of this city passed into the spiritual world some six weeks ago. More recently his mother was one day walking in the garden, lamenting that there was not a single plant there that had been planted by her son; but she said nothing of these contemplations to any one. The next day a medium, a strange lady who had come to sojourn with the family, said, while under spiritual influence "How strange! They want me to speak the word, and yet it seems so meaningless and foolish that I hesitate to speak it. It is simply 'Horsehoe.'" By that Mr. Taylor's hand was involuntarily moved to point out of the window. He knew not the meaning of it at first, until it occurred to him that he was pointing to a small horsehoe which his son had dug up out of the garden before his death, and mailed up over the garden-gate. The manifestation was intended for the consolation of the mother who had been lamenting that there was no plant in the garden that had been planted by her son; and was as much as to say, "There, mother, is something that I left in the garden, which you may cherish as a memento of me in place of a plant."

ANOTHER INDEPENDENT CASE.—J. R. Marston, a sojourner in Boston, writes to the *New England Spiritualist*, that arriving as a stranger in that city, he called on Mrs. Coan, in Hayward place, when the latter, after seating herself with him at a table, was immediately influenced to write, "DEAR BROTHER: . . . You are very desirous of more tests; therefore I will try to give you one. Go to the Tremont House at 2 o'clock, and you will see J. R. Holway. [Signed] SETH MARXON." Accordingly, the gentlemen went to the Tremont House at the hour appointed, and met Mr. Holway on the steps which lead to the entrance. He had not seen Mr. Holway for several years, and was not thinking of him at the time the communication was given, to which latter the name of his departed brother, unknown to the medium, was correctly signed; so that the test was complete. It is among the hundreds of positive proofs that Spirits can sometimes tell what is totally unknown to any of the parties present.

STUYVESANT INSTITUTE.

MR. WILLIAM FISHBACH will lecture at the Stuyvesant Institute, 659 Broadway, next Sunday, morning and evening. Subject, MYTHOLOGY AND THE BIBLE, the object being to prove that both are of spiritual and divine origin, and are powerfully and truthfully significant when understood in the light of Spiritualism and of CORRESPONDENCES. His lectures will be in some sense a friendly though not controversial rejoinder to the lectures of Mr. Stewart on the same subject, for the last two Sundays.

NEW YORK CONFERENCE.

SESSION OF JULY 18.

Is the evening, after a day of intense heat, thermometer at a maximum of 96°, assembled in the lecture-room of Stuyvesant Institute was a large audience of ladies and gentlemen. It did not consist of that combustible portion of our population out of which Second Advent preachers and Mormon prophets manufacture proselytes, and newspaper reporters "city items;" no "Poole tragedy" or popular preacher had called them together, yet there they were, and on any other Wednesday evening a similar assembly may be seen; the cause of which is noteworthy. On inspection, the audience will be found to consist of the representatives of all prior phases of religious thought, but evidently none of these constitute the attracting force; for the most popular advocate of the best established theological idea would not, on such a night, have raised "a corporal's guard." So very fatiguing has it been found of late years to worship God even, in August, that a large majority of our most evangelical, that is to say, most respectable churches, have given it up as a "job that won't pay." The cause, whatever it is, is different, not to say stronger, than the accredited motors of the day; and as the popular newspaper presses seem to have formed themselves into a society for the suppression of all facts which sustain a causal relation to this weekly phenomenon, we must try to glean it from the witnesses who from time to time testify therein of what their own eyes have seen and their own senses have verified, of facts and conclusions which make up the staple of interest in these gatherings. One man testifies on this wise: "He was a skeptic as to the existence of any intelligence other than what he supposed a mere function of the living brain. But having repeatedly heard music of a high order (to produce which certainly requires intelligence combined with physical power) from instruments which he knew were not fingered by any visible intelligences; having heard questions of fact and identity as to those whom he had supposed for many years to be enjoying the philosopher's heaven of annihilation, settled beyond all doubt; having witnessed a vast variety of phenomena requiring the combined action of intelligence and force, such as the being lifted bodily pursuant to a request, etc.; having observed the universal aversion to this intelligence to be, 'We are Spirits—your friends, who once inhabited the bodies which you laid in the grave in sorrow, because of your doubt or total disbelief of the ability of man to perpetuate his conscious existence beyond the external form thereof—come to tell you through the best methods compatible with the laws of our new condition of being, that such is the fact—that we are comparatively happy, and would not willingly return to the rudimentary state from which we have so gloriously emerged;'—he has come to the forced conclusion that annihilation is not the profoundest philosophical axiom, nor hell the highest theological idea. Whatever else be false, that man survives in happy consciousness the aggregated elements of his outward body, is true—true on the authority of his own inspection—true, not as an ingenious inference from assumed facts, not on the testimony of witnesses who lived in another age, but true as a present, individual experience." And herein, doubtless, lies the cause we have been seeking. The fact itself is so momentous, and the evidences of it, detailed from the lips of living men, sound so fresh, so vigorous, so genial and health-inspiring, compared with what men, without an experience of their own, read in books, that the "common people"—that is, men and women of common sense—will be attracted to this Gospel—will be apt to proclaim it to the world.

When the reporter entered, one CHARLES PARTRIDGE, a man rather noted for his stubborn adherence to common sense and lucifer matches, was asserting on the authority of his own eyes and ears and sense of touch, that he had a piece of writing which he saw executed with great celerity by a human hand not attached to any visible body; that said hand was as sensible to the grasp, as solid to the feel, and as perfect in anatomical outline, as the hand of any man he had ever touched; much such a hand, doubtless, as Belshazzar, on the authority of Daniel the prophet, saw writing "over against the candlestick upon the plaster of the wall." This, with many similar facts, was stated with all the gravity of truth, and responded to by a statement of corresponding phenomena in the experience of others. Herein we observe again the superiority of a living experience over a mere historical faith. It is easy for flippant skepticism to charge history with fraud or credulity—the actors cannot appear to defend themselves. But here stands Charles Partridge and his competers, ready and anxious for the most rigid cross-examination. Why don't somebody come and put these men down? Here are whole congregations of religious folk giving their pastors "leave of absence" for an indefinite period, on the supposition that they have found a nearer and better road to heaven than the old orthodox turnpike, with nothing in good repair but its toll gates. Here is a thorough revolution going on in all the forms of theological thought; and here is the secular press, that "great bulwark of liberty," without the courage to state a well-attested fact with mainly freedom, vainly striving to overwhelm the unimpeachable evidence of hundreds and thousands of witnesses, not of course by proving them either false or foolish, but by the publication of individual cases, it matters not whether real or fictitious, tortured by a dishonest inference into proof of the bad consequences of Spiritualism. On the same principle they should denounce war, because now and then a man gets shot; or water, because here and there an unlucky hippo is drowned; but as they do not, it seems fair to infer they have no confidence in their own conclusion. We are told by that veritable historian, Dietrich Kuickerbocker, that William the Testy undertook the defense of the New Netherlands against the Yankees by proclamation. His modern admirers, by way of progress, have substituted theories; theories against fact being held a decided improvement upon the military axiom-proclamation against Yankees. This terrible engine of modern warfare being cheap and easy of transportation, is often put in requisition. It is generally constructed of loose odds and ends of Scripture, ingeniously put together, wrong side up, and very appropriately worked by wind. An examination of a "spent ball" recently fired from one of these terrible engines gave the following curious result: "Man 'by nature' is a mere wind bag, and nothing else. What the 'carnal heart' calls soul or spirit is mere wind. At death, the bag suffers a perfect collapse, and the gas escapes to mingle with the atmosphere. This is death. Now, should there chance to be a *pious* bag among any of these, a bag filled with a 'holy wind,' Gabriel, at some indefinite period in the future, or as soon as he can find time, will take his trumpet and blow it up again. This is the 'resurrection,' and this second bag full is 'immortality'!" Now, death being *collapse*, and immortality *inflation*, it follows conclusively, notwithstanding the evidence of our own senses to the contrary, that, until Gabriel sees fit to bless someone with this second mouthful of air, there can be no Spirits to communicate with us. Yet, despite the scientific and theological thunder brought to bear against Spiritualism, with the honest idea of "doing God service," doubtless, no particular harm is done. There is a waste of time, to be sure, on the part of the belligerents, but the mortification of defeat will be healthy in the end. There is an inherent attractive force in truth which eventually will "draw all men" unto it. Its power is evinced on the present occasion by the numbers present, and on the authority of many witnesses its force is felt in other places, giving promise that ere long its sway will be universal.

Mr. KELLY, of Ohio, who looked very much like a man to be believed, and capable of saying and doing something worthy of being believed, said, in the region round about his home Spiritualism is on the increase—that it had taken deep root and was spreading without excitement, just as all healthy natural growth does. He also commented on the nature of evidence; thinks the complaints we sometimes hear from both skeptics and Spiritualists, of the mistakes and contradictions occurring in communications through different media, not a sound argument against Spiritual intercourse. Suppose a mental question is asked, and answered by the raps through a medium in the usual normal condition, how is the answer to be accounted for? Guessing is out of the question. He had a mental question in his own mind then—a very simple one—yet the audience can not guess what it is. Now, suppose it should be said through some medium, "Seven times seven are forty-eight," this would be a mistake in point of accuracy; yet it would be proof positive that some mind other than the visible audience before him understood his mental question, which is, how much are seven times seven? Has a question been heard, and has an answer been attempted on the other side of the "dark valley?" That is the point of interest for us—not its minute accuracy. A wrong answer is still an answer, and, being so, is proof of intercourse; and to this point the testimony through every variety of media is concurrent. He has heard beautiful music from persons who had never learned to perform on any instrument; men might differ in their opinion as to what particular master of the art they were indebted for; but the music is there to tell its own story that it came from Heaven. Suppose a person tell you repeatedly the number of peas in a quart, must he not know? Suppose fifty sailors (of known disregard for truth, if you please), should, without concert or collusion, not any one of them knowing what another had said, declare that, on a certain island in the Pacific (bearing so and so, latitude and longitude so and so), was a temple, would we not be compelled to believe in its existence? We might differ as to its origin and uses, etc., but the main fact we should be compelled to admit.

R. T. HALLOCK.

TO MY GUARDIAN ANGEL.

ALL is not lost though thou art gone;

Through the long night I seem to hear
Thy low sweet voice still murmuring on
In tenderest accents to mine ear,
Bidding my soul nerve up its strength—
To walk along life's rugged way,
And mount the path which leads at length
To glimpses of the "perfect day;"

To nobly strive though doubts beset,
Though dangers thickly press around;
To look above, where beameath yet
The star of love with beauty crowned;

To let remembrances of thee
And that sweet time that once was ours,
Gush in my heart a fountain free,
To freshen still life's coming hours;

And oh! to faint not, though the night
May often seem both drear and lone,
For lo! Truth's sun shall burst in light,
And Error's spells be overthrown.

Though Memory, like the harps of old,
Breathe out sad music from the past,
Hope's golden banners, far unrolled,
Shall joy along the future cast.

March 15, 1855.

C. W. H.

DIGEST OF CORRESPONDENCE.

HOW SHALL WE BE CONVINCED.—Hartford Dunbar and brother, of North Anson, Me., are among the number of those who have anxiously solicited us to point out some way in which they may know for themselves whether the Spirits of the departed do really, sometimes, communicate with persons still in the flesh. We can only give a very general response to this demand, which is here proffered for the benefit of our correspondent and others. It is, simply, if you have not access to some medium, through whom suitable demonstrations may be obtained, content yourselves, for the present, with hearing and reading statements upon the subject at issue, given by persons whom you know will not tell untruths, and in whose powers of observation and judgment you have every reason to place confidence. Meanwhile preserve a passive and unanxious state of mind, holding the faculties open to any impressions from the spiritual world that may be vouchsafed to you.—In a word, we will the resources of information that are already in your possession, whatever these may be, and if your search for the truth is sincere, and is in other respects conducted in a proper spirit, a train of facts, contemplations and phenomenal developments, will be unfolded which will be almost sure to lead to conviction, sooner or later. "Seek, and ye shall find; knock, and it shall be opened unto you."

FROM THE FURTHERMOST WEST.—Mr. David Ingalls, of Astoria, Oregon, writes that after having "long sought salvation" in a sectarian church without being able to find it, he was finally born into the new light of Spiritual intercourse, in which he now greatly rejoices. There is considerable inquiry on the subject of Spiritualism in that section of the country, and books on that theme which our correspondent keeps in circulation among his neighbors, are read with avidity. The inhabitants of that region are, in general, a mentally free and inquiring people, and are willing to bestow respectful attention upon any evidence of Spiritualism which may be afforded to them; and our correspondent wishes us to give publicity to an invitation that any well-developed medium or spiritual teacher who may feel disposed to journey in that quarter of the world, would make them a trial. If any of our readers, endowed with the qualifications above specified, feel disposed to take a pleasant excursion to the region of the setting sun, they will doubtless find a field of usefulness at Astoria and vicinity; but our correspondent should not despair of the timely development of suitable mediums among the residents of that country.

ANOTHER ANNULMENT CONVERTED.—Mr. John B. Smith, of Sandisfield, Mass., writes that after a life of forty years spent in the belief of annihilation, he had at length been convinced, by actual manifestations from Spirits, that there is a life for man beyond the present world. His daughter, about fourteen years of age, is a medium, and through her many test communications have come, the purport of which has been verified by information subsequently received in the ordinary way, and besides giving these tests, she has often been influenced to speak in different languages, unknown to the hearers. An Indian woman sometimes takes possession of her, and gives information of the health of another daughter, an invalid, who lives several miles distant, and prescribes medicine for the same. We congratulate our friend in having at length obtained these cogent demonstrations of immortality, of which he had sought in vain to be convinced from outer avers of evidence.

A VOICE FROM TEXAS.—Mr. John Truman, of Boston, Bowie county, Texas, writes us concerning some spiritual openings which are occurring in that place. It appears that there are mediums in that place through whom convincing demonstrations of spiritual presence and power have been given, and they are now in the reception of satisfactory communications from their Spirit-friends, and have also received lengthy messages, purporting to come from Adam Clarke, Jacob Wilhelm, and Charles Wesley. May they receive much profit through this newly opened channel of instruction.

EVANSVILLE, INDIANA.—Mr. A. C. Parker, of that town, writes us that he has spent two nights in a week for three years, in anxiously seeking and awaiting the development of appropriate conditions for spiritual communications, a part of which time he had the honor to be regarded as crazy by a number of his fellow citizens. He and his associates were at length rewarded by the partial development of several mediums, and among the rest a speaking medium, through whom they receive very interesting lectures. Our correspondent says there never has yet been a public lecture on Spiritualism in that town of some ten thousand inhabitants.

BORN INTO THE SPIRIT WORLD.

In Belgium, Clay, Onondaga Co., N. Y., June 23, 1855, WILLIAM BRUCE, aged fifty-five years. Deceased was a resident of this village twenty years; he was an advocate of temperance, and a friend of the slave. He was not as efficient as some, but he was bold to make public his faith in Spiritualism. This faith continued to the last. In March, 1850, he took his departure for California. On the first day of December he returned to his home in this little village, with his health very much impaired. He was taken sick on shipboard, and continued unwell up to the time of his death. Our community feel the loss they have sustained, and sympathize with the family in their bereavement.

ORRIS BARNES.

EUPHATIC WARNING OF DANGER.—We have the following from Mr. Black, a gentleman well known among the Spiritualists of the upper part of this city. Several years ago there was a large, old frame house in Mr. B.'s immediate neighborhood, with the family residing in which he was intimately acquainted. One day the lady of the house, in the absence of her husband, suddenly felt a strange and irresistible impulse to take her two children and leave the house as quickly as possible. She did so, and no sooner had she got fairly beyond the reach of falling timbers, than the house fell with a mighty crash, breaking into ten thousand pieces. It would have been impossible to have anticipated the fall of the building at that time, as, strange to say, there was scarcely a breath of air stirring, and no one had any knowledge of the unsoundness of the foundation.

BLACK DIAMONDS; OR, HUMOR, SATIRE AND SENTIMENT. By Prof. Julius Cesar Hamblin, in a Series of Lectures. New York: A. Ranney, 155 Broadway.

The profundity of the shady preacher, and the peculiarities of his style have prevented our diving far into his work; but we have read enough to discover that the Rev. Mr. Hamblin does not adapt the stereotyped exegeses which have so long served the purposes of the profession. Julius is most certainly off the old track, and that is a rare merit among modern theological writers. From the exordium of the unique discourse on the "Sign of the Times" we extract the following passage, which is rather pertinent, and will suffice to illustrate the peculiar graces of the author's rhetoric.

Here am I, sign post stuck up in the road of life, 'pon which we woeen fellows can read what you poor ignorant scoundrels don't noo 'noint 'bout. You had hard of old feller dat died and no sign. Well, dat elap coodent a bin edder a sign-painter or bizzess man, or else he'd 'a' made sum' kind of a sign afore he died, of only a larger beer sign wid a cork-screw on it. America am a nation of sign-ers of a man hab get only two lemons and free deameters in he window, and a quart of rum on he shelf, he am sure to get a sign clear across he house, wid some miltig big man painted on it, wid Washington in de middle, Napoleon Bonaparte on one end and Andrew Jackson on de other.

R. T. HALLOCK.

Original Communications.

CAUSES OF EPIDEMICS.

This article came under these circumstances: Mrs. M., while in the state, happening to be for a few moments alone with her husband, was suddenly impressed to dictate what follows, adding, at its conclusion, that it came from a number of former physicians, who are now in the spheres, and who seem to have lately made the epidemics of the earth a speciality in their studies.

Yours truly,

The air we breathe, all the food we eat, and the water we drink, are composed of certain gaseous properties; and by certain revolutions of the earth, the constant changes which are going on, and the continual inhalations of those substances [i. e., the component parts of the air] into our own bodies—the quantities which the lower order, or everything which exists below man (animal, vegetable, mineral, animalcule) are constantly taking up—destroy in time, almost entirely, the phosphorescent gases. This produces immediately a diseased state of the atmosphere, from which everything becomes diseased, and the naturally healthful processes of digestion and the formation of secretions become impaired, so that they cannot perform their healthful office. This immediately produces a disturbance of the whole physical system. The blood ceases to circulate; the extremities become cold; the head is oppressed, and every muscle in the body contracted, while every organ in the body ceases to do its work. Hence a general prostration is the result, and death soon follows. These conditions existing, produce the cholera.

In the first stages of small-pox, the result is similar to yellow and other fevers. After the eruption begins to come out, the cuticle becomes more open, and a diseased blood flows over the body; while at the same time the biliary and secretory organs are lacking phosphorescence, which cannot be obtained through the process of respiration that is so necessary to produce activity and regularity. Decomposed matter takes up the phosphorescence, as in armies, where the dead lie, there being but very little phosphorescence in the air, epidemics increase most rapidly. How often are seen lights emanating from dead bodies, or decomposed matter? This is produced by the absorption of the phosphorescent property in the air, while the decaying matter is undergoing decomposition. "Tis then, while such quantities of the phosphorescent gas are taken up by the decaying matter or bodies, that the lights are produced.

The reason why many persons do not take that epidemic, even in the same place where it prevails with others, is because they do not expend so rapidly this phosphorescent gas from their own systems—hence their general systems are positive to the disease.

The causes that produce these epidemics in man, produce also a similar disease in vegetation, in grain and fruit, and in fact in everything else; and the only real, substantial remedy to prevent them is a plentiful use of substances that will create phosphorescent gas, as phosphate of lime, charcoal dust, iron and copper filings, and those of other metals sprinkled around. You will never see epidemics rage in a charcoal pit or lime kiln, or in iron mines.

THE SCIENCE OF MEDICINE VS. CLAIRVOYANCE.

FRIEND S. B. BRITTAN:

There is no fact so well established among the more intelligent portion of the community, not excepting even the honorable class of physicians, as the utter uncertainty of the results to be derived from the aid of medical science. The allopathic school has made but slight advances, except in lessening the number of cases in which blood-letting is resorted to, decreasing the amount of medicine given, and oftener allowing the use of nature's simpler remedies, such as water, fresh air and plainer diet. It would be unfair to impute to all physicians the blunders of the ignorant among them; but we cannot avoid noticing the great number of cases where butchery is really practised, incisions made for the removal of tumors which exist only in the imagination of the operator, who vainly hopes his ideal may be realized, because he fails to discover any other cause which is the producer of the illness he has in vain attempted to remove. Recently, the practice of placing caustics in the throat has found favor among the professors of medicine, and nitric acid has been discovered to be a capital remedy! And so we go on in our blindness from day to day, working at effects, seeking not the cause of diseases which show themselves in particular forms. Homeopathy is supposed to be the better practice, and it would seem that its effects are good, judging from the number of cures performed. The final effects are said, however, to be more severe upon the health than those coming from the allopathic treatment. Thompsonism has relieved many thousand cases, and is a shade better than the mercenary treatment. Water-cure has many advocates, and no doubt exists in my mind that it is preferable, in many cases, to any other practice; but the fact is well known that great abuses arise from its pursuit.

It is ominous of good to the race, that there are so many opinions of the different practices of medicine, and that trials are continually being made of new remedies, new modes of living, and new habits of diet; for out of the observation of so many minds must arise some facts of great importance to the public. So long as we lay dormant, willing to submit ourselves to the practice of five hundred or a thousand years past, we could not expect to make improvements in health-restoring remedies. We are now learning that a quiet, temperate life, calling on powers of the body and mind, so far as they are able to answer without injurious results, for the accomplishment of the physical and intellectual duties of our existence, is the medicine which shall prevent disease, and the means we should use to eradicate the diseases entailed from our forefathers; and thereafter we shall be enabled to add to our physical and mental powers by being in so healthful a state as to readily absorb the elements essential to their increase. We are learning that medicines may not favorably in the removal of disease, but that they should be of such a character as to leave no injurious results upon the human form. We are learning to note the effect of climate, modes of living, and the more minute habits of life; and there must ultimately arise from all these facts a new state of affairs. A new health will flow into our systems, re-invigorating and renewing consumptive, dyspeptic and dying men.

Amid all the uncertainty of medical science, a light has fallen upon us—a light which points out the causes of disease—a light which enables the Book of Life to be read with ease, which displays the past, and its connections with the present, so that the causes of a diseased, disorganized state of the human system may be arrived at; and the same light points out simple remedies for their removal.

The light I allude to is Clairvoyance, familiar to yourself and probably to most of your readers, by name, at least. Too little is known by Spiritualists of the benefits to be derived from the employment of this singular power, or "gift" bestowed upon some individuals; or, in other words, they are men and women who have been born natural physicians, as well qualified and as fully intended to be physicians as the person who is born a poet, sculptor, or mechanical inventor. That there are many who profess to be clairvoyant (and are so to a slight extent), and

yet fail to do well, is true, as it is true that among all classes of workers there are many who fail to perform well their allotted tasks. There are those, however, who are uniformly successful—those to whom are referred thousands, suffering from diseases pronounced by the faculty to be incurable—many who have been lame or blind from infancy, and who are fully restored by following the suggestions and directions of these natural-seeing physicians.

Notices have appeared from time to time in your paper in regard to these cases. My experience has been limited as to the number of clairvoyants I have met, but the cases of their entire success have been too numerous, too various, to leave room to doubt. The earliest knowledge I had in regard to this method of treatment was in 1852, in company with Dr. R. T. Hallock, when my case was described, cause of ill-health pointed out, and its method of removal indicated. This was followed as closely as possible at the time. I was restored to fair health, and removing to another place, I omitted further attention to the subject.

From a variety of causes, such as a residence in a fever and ague district, irregular hours, anxiety of mind, etc., I became again very ill, was for a long time subject to chills and fever; in short, was unable to pursue business, study or pleasure with any degree of comfort. A mixture of allopathic and Thompsonian treatment failed to remove the difficulty. Homeopathy cured me for a time, but left me almost as miserable and liable to many of the symptoms of former diseases. It was in this state that I met Mrs. E. J. French, of Pittsburg, Pa. She made a complete diagnosis of my case, and gave me some medicines, simple in their character, for the restoration of my health. I followed her prescriptions accurately, and from being able to read aloud but one or two hours per day, I addressed fair audiences every day with ease, and I enjoyed a state of health unknown to me for the past three or four years. The diagnosis was made purely from Spirit direction, and Mrs. French has introduced some of the most valuable remedies for chills and fever, dyspepsia, etc.; and I feel the importance which should be attached to these by the public. The remedy for ague and fever I have known to be uniformly successful, where all the patent nostrums, quinine pills, etc., have totally failed. It has one property possessed by no remedy I have before employed—it never causes a new disease to arise after the old is eradicated.

I have many facts I could state to you, but time and space will not admit; I can only say that there is a prospect of rendering medical science more certain than formerly. Joining with you in the full desire for the development of the race, in truth and wisdom,

I am, sincerely yours,

NEWARK, N. J., July 1, 1855.

RESURRECTION OF THE BODY.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

The Independent does not seem to be inclined to notice the subjoined article. Will you please publish it?

Very respectfully yours,

PAINTSVILLE, OHIO, June 26, 1855.

TO THE EDITORS OF THE INDEPENDENT:

You published an article in the Independent of June 14th, on "The Resurrection of the Body," in which you attempt, according to your own words, or their import, to enlighten the darkened minds of your readers. I confess that, by your treatment of the matter, I have been thrown into "confusion worse confounded." You maintain that this identical body shall be raised from the grave to clothe again the living soul. You admit that the soul of man does become conscious of the "unseen world," and in the case of the patriarchs, has remained in that state for ages past. So, then, from this it follows that the body is not really essential to its existence in, and recognition of, the "unseen world," whatever duration there is to be between the death of the body and its expected resurrection—leaving the inference, after all, that there is truly no need of the body after it is once dissolved. This, then, militates against your idea of the resurrection of the body, though you say that philosophy or science "offer nothing valid or satisfactory against it." You quote from the Scriptures to sustain you, when the very passage declares that the "body" shall be "spiritual." How, then, can you reconcile with this fact the idea of the resurrection of the old worn-out body, that has done its work and been deposited in the grave?

But "philosophy or science teaches nothing against such a thought!" I have thought some of this matter of late, and to my mind several insuperable difficulties arise. I see the human body put into the grave, and then decomposed, its constituent substances forming other and new combinations. I see them enriching the soil, nourishing the grasses of the field to be eaten by the cattle, and these in turn are eaten by the human species. Again, I see the human form buried in a watery grave, and the fishes of the deep devour it, and these in turn are eaten by the human species. But, more directly, I see the cannibal eating the flesh of his fellows, and he in turn is eaten by some other. Thus you see that that which once constituted a human form, enters into the constitution of innumerable other beings. Pray tell me how can Almighty Wisdom and Power give hereafter to each living soul the same distinctive body that it once inhabited in this world? Will you publish this and help me out of my quandary, and oblige.

Very truly,

A SUBSCRIBER.

PROPHETIC DECLARATIONS OF SPIRITS.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

Sir—The following communication was given through a medium by a Spirit from one of the highest spheres. I certify to you, upon the honor of a Christian gentleman, that I believe it to be what it purports to be. Will you insert it in your paper?

Yours, etc.,

CALVIN.

—will be, in five years, from the 4th of March next, President of the United States. He will guide the nation through an important crisis, which is to arise in consequence of the position of European affairs.

The siege of Sebastopol will be continued through this year, but the fortress will not be taken. Next spring the siege will be raised. This will be the signal for Austria to side with Russia, and she will be followed by Prussia and Spain and the Pope; and Sardinia will change sides; Sweden, Norway, Holland and Switzerland will join France and England. Hungary will be permitted to rise, the Poles will be armed, and the war will become general in Europe. England will be invaded, and will send to America for help. The President will be able to guide the nation to join in the contest, and the power of the nation will be put in requisition to assist. This assistance will determine victory to be declared on the side of England and France and their allies. Then the despots of Europe will be broken up, all the Catholic countries will be open to the Bible and the Gospel, and the nations of Christendom will then join in sending the Bible and the Gospel to the heathen, and all people will be brought to a knowledge of the living God, and the world will be converted, and Jesus Christ shall reign supreme over all.

Springfield, Vt., July, 1855.

WHY SHOULD NOT THE "DOCTOR" VOTE?

MR. BRITTAN:

One morning last week, being quietly seated in my office, a pull at the street-door bell announced some new arrival; and not being over-burdened with servants, I answered the bell in person. The inquirers were two gentlemen, bearing huge blank-books and pencils, between one of whom and myself the following converse ensued. "Does Mr. Crowell?" (the name on the door-plate) "own this property?" "Yes, sir." "Is there any other man about the house?" "No, sir." "I mean is there any other man makes his home here?" (looking significantly at the name, "Maranda B. Randall, M. D.," on the shutter). "No, sir; that belongs to me;" but as he was too much engrossed with my stupidity to understand the import of my answer, he persisted in rather a petulant and authoritative tone, "Don't the doctor live here?" "Yes, sir." "Well, I suppose he would like to vote,"—and was proceeding to register the name, when I replied, "That, sir, is a question which I have not fully settled in my own mind; perhaps I might wish to do so, were the privilege granted me—why should I not vote?" He stared at me confusedly, looked at the name, then at me, but could not seem to get it clear. At length his companion said, laughingly, "You are sold this time." He stammered out, "Yes, I am; we are so apt to think that is a man's business. That will do; obliged to you, good morning." "Why should we not vote?" I repeated, as I closed the door. When this public functionary recovers his senses, will not the question be re-echoed through his brain, "Why not vote?"

To those who have got on the stained glasses of popular prejudice, this little encounter will be positive proof that lady M.D.s are out of their true sphere; but to my mind it is proof of quite another subject, viz., that men are out of their sphere when they usurp the exclusive control of women. If women are capable of being good doctors (and this question has been settled without my help, why may they not also, by hard study, be qualified to participate in the affairs of government? This question is already settled in the minds of thousands, and must ere long be spoken in action. Whether a woman will vote under the present system of government, must depend upon her views of ballots as the best governmental security; but we must, we will ere long have a voice in the government of ourselves at least; and I hope the time is not far distant when man will have cause to thank us for helping to project a more equitable code of laws, in which all the governed may have a voice, and especially that those who are taxed shall also be represented, and have a word to say in regard to the distribution of their own earnings. I look confidently to Spirits, to Spiritualists, and to Spiritualism for this change. Spirits are fast teaching us that woman is a part of humanity which can not well be dispensed with; and when men, and women too, fully comprehend this, we shall have a different arrangement in our mundane condition; and not only will these arrangements be different, but better they must be, for we cannot retrograde if we would. Progress is our watch-word, and exclaim our motto.

M. B. RANDALL.

PHILADELPHIA, July 4, 1855.

NATURE STILL PROGRESSIVE.

In his individuality, man comprehends all the kingdoms below him; and we infer that, in the nature and constitution of things, when man was developed, an individual, male and female, the germ of the race was thus formed. And in harmony with the laws of eternal progression, this germ must have been developed at the appropriate time after nature's period of gestation. There was a time for the completion of the mineral, vegetable, and animal kingdoms; and when completed, nature's work in that respect was done.—Sunderland's Book of Human Nature, p. 60.

I select the above, not because the idea is original with the author, as, if I mistake not, it is the same in substance as stated by A. J. Davis and others.

Some facts which I have observed, and which I have never seen in print, lead me to think that the same circumstances or causes will produce like effects, and, consequently, that nature having progressed vegetation to that point that it produces fish, it will so do still, and will through all time. I contend that nature never stops, and these facts will show it.

All around this city numerous excavations have been made in the open prairie, chiefly from four to six feet deep, for the purpose of making brick, and are called "brick-yard ponds." This prairie overlies limestone formations, which have been pierced for two thousand feet. These ponds are formed by collecting and retaining the rains which fall. In three or four years, aquatic plants are seen rising from all parts of a pond and, contemporaneously, fish of several varieties. I have observed as many as six of these varieties, and have found the buffalo twelve to eighteen inches long (it grows in the river over two feet); also the sun-fish, roach, mullet, sucker and dog-fish, some of which are used by our fishermen (of which I am but an humble disciple) for bait to fish with in the lakes and creeks in the Illinois Bottom opposite. In seeking for this bait, we soon exhaust one of these ponds, and are compelled to draw in others. We have at times drawn ponds and found no bait, but after a few years we try again, and find an abundance. These facts sustain my proposition, "that nature never stops."

Just here we are met with the apparently pertinent inquiry, If this theory be true, why do these fish produce other animals, and thence man, the ultimate of the scale of which fishes are the lowest? But because I can comprehend one truth, is no reason why I should be called on to explain forty more, and those higher.

The fact is so, no matter whose theory is upset by it, or whether we can find any theory at all for it; but I have this theory given me by the best clairvoyant I ever saw: That the lines of these fishes ascend into what may be termed the animal sphere, not as individual fish, but each species forms a belt of itself, like to the colors of the rainbow, yet all forming one grand whole—and that from this sphere the mother's mind attracts material for the animal part of the fetus, the substance which forms the body of the child. Thus man in his progression comes up through all that the first man did, but each stage arriving at a higher plane.

These facts are so. Whether my conclusions are correct, is a different matter.

A. MILTENBERGER.

St. Louis, July, 1855.

SPIRITUALISTS' CELEBRATION ON THE FOURTH.

SOUTH EMBERTON, July 9, 1855.

BROTHER BRITTAN:

By request I give you an account of a mass meeting held by the Spiritualists (more properly called Progressionists) at Earlville, Madison county, N. Y., on the 4th day of July instant. The object of said meeting was to celebrate our national independence; also our freedom from the tyrant King Alcohol, by the establishment of the Maine Law, and to free man from the bondage of bigotry, superstition and sectarian prejudice.

The meeting was held in a beautiful orchard grove, finely adapted to the occasion. Although the weather was somewhat lowering, there was a fine gathering, estimated by some to be about one thousand persons. [The order of exercises, given at length by our correspondent, consisted of prayer, an oration by Mr. Hecock, reading Declaration of Independence, singing, lecture by Rev. T. J. Smith, etc., etc.] This was an occasion of much joy to our friends in Earlville and vicinity. I cannot resist the conviction, that an impression in favor of true Christianity, as they understand it, was made upon many minds, and that the meeting will be attended with good results.

I could not but observe the great contrast between the celebration on that day, and the ones I have witnessed in bygone days. At this one, peace and harmony prevailed during the whole day, every one seeming anxious to see and hear all that was to be seen and heard; while at the others nothing was to be seen and heard but confusion and riotous conduct, aided on by the excessive use of alcoholic drinks. The people of the place did honor to the day, as well as did the public houses in the place by refusing to sell any strong drinks. I am told they intend to abide by the will of the majority, expressed through the ballot-box, in favor of the Maine Law, peaceably and quietly.

Yours, truly,

D. H. SPENCER.

It becometh every man to strive and ascend toward God, for if he do not, he will by negligence descend in the opposite direction. As God gives happiness unto all who seek him, and who obey his monitor within them, the opposite of this blessing must follow from the opposite course.

Whatever thou dost work upon, let thy action be the result of high and holy aspirations. Thus would the every stroke of thy shuttle be a prayer whose worthiness would raise

Interesting Miscellany.

SOLEMN VOICES.

BY HENRY W. LONGFELLOW.

I HEARD from out the dreary realms of sorrow
The various tongues of Woe;
One said, "Is there a hope in the to-morrow?"
And many answered, "No!"

And they arose and mingled their loud voices,
And cried in bitter breath,
"In all our joys the Past alone rejoices—
There is no joy but Death."

"Oh! Dreadful Past, beyond thy midnight portal
Thou hast usurped our peace;
And if the angel Memory be immortal,
When shall this anguish cease?"

And suddenly within the darkened distance,
The solemn Past replied:
"In my domains your joys have no existence;
Your hopes, they have not died!"

"Nought comes to me except those ghosts detected,
Phantoms of wrong and pain;
But whatso'er affection hath invested,
The eternal years retain."

"Then stand no more with look and souls dejected,
To woe and win despair;
The joys you mourn the future hath collected;
Your hopes are gathered there."

"And as the dew which leaves the morning flowers,
Augments the after rain—
And as the bloom which falls from summer bowers
Are multiplied again—

"So shall the joys the future holds in keeping,
Augment your after peace;
So shall your hopes, which now are only sleeping,
Return with large increase."

WONDERFUL DISCOVERY.

ELECTRICITY AND MINERAL POISONS.

A JOURNAL of high repute, the "Scientific Bulletin," of Paris, has recently excited a lively interest by its publications in reference to the discovery of a therapeutic agent of vast importance and value. It is a discovery, in virtue of which, should present sanguine expectations be realized, all who are suffering from the taint of mineral poison received into their systems, may expect speedy and permanent relief. This great curative agent is electricity. The power is applied in the manner following:—

A metallic bath, partially filled with acidulated water, and insulated, is prepared. Over this bath, upon a bench kept from contact with the bath, the patient is stretched out. The negative pole of the battery is then connected with the bath, while its positive pole is put into the hand of the patient. The process of purification instantly commences, and is carried on with marvelous expedition. The subtle fluid penetrates every joint, tissue and nerve. It hunts out and extracts, to the last minutest particle, every atom of mineral poison that lurks, however secretly, in the system. Gold, silver, copper, lead, and mercury are thus ferreted out, dragged to the surface, and utterly expelled from the body of the sufferer. The metallic particles thus drawn out are deposited on the sides of the bathing apparatus, and always in larger quantities at the points opposite to the parts most tainted by the poison. These deposits are a curious sight. They vary in size, from dimensions visible only under the magnifying power of a microscope, to those of a pin's head or a pea! In one instance, from 912 drachms of the liquid in the bath, there was formed a globe of mercury measuring, in diameter, nine-tenths of a millimetre. A millimetre is something over one-thirtieth of an inch. In another instance, there were deposited two globules of lead perfectly visible to the naked eye. In still another instance, more remarkable than either, Mr. Polé states that, after the first bath of a patient who had been tormented by excruciating pains in one of his arms, the exact shape of the arm was imprinted on the negative plate of the battery! And this print was formed by the mercury which had been drawn out from the arm and deposited on the plate. The same physician states that he has extracted from the tibia and thigh-bone of a patient, mercury which had been deposited there beyond a question, fifteen years.

The origin of this discovery, like many others which have proved so beneficial to the human race, was accidental. The discoverer, M. Maurice Vergnes, who was occasionally occupied with electric gilding, silvers, etc., found that his hands, after having frequently come in contact with nitrate and cyanure of gold, had broken out into ulcers, which resisted all methods of cure, and, as he believed, were caused by mineral poison. While in this condition, he, on one occasion, having hold of the positive pole of the battery, observed the formation of metallic deposits, which surprised him. Resolved, if he could, to fathom the secret of this phenomenon, he shortly after repeated the experiment. The result was, that, at the end of five minutes, a metallic plate 163 millimetres (6 feet) long and 100 millimetres (nearly 4 feet) wide, which was connected with the negative pole of the battery, was coated with particles of gold and silver, which had been drawn from his hands! This happened April 16, 1852.

The batteries used are Danon's and Grove's combined, each couple being 40 millimetres one way by 217 millimetres another. Most frequently 30 couple of these batteries are used. But the number is varied with the temperament of the patient and exigencies of the disease. A delicately-nervous person will require at first not more than ten or twelve. The batteries are charged with acids, which are varied according to the nature of the poison. To treat a patient poisoned by gold, silver or mercury, nitric or hydrochloric acid is employed. For cases of lead poison, sulphuric acid.

The above is a condensed statement of a publication which has every appearance of genuineness and authenticity. It is derived from a Memoir read before the French Academy of Sciences. If the announcement of the discovery which it heralds is neither deceptive nor erroneous, blessings are in store for thousands—all employed in white-lead factories, or in the arts of painting, gilding or looking-glass plating, not to omit the thousands and hundreds of thousands whose lot has been cast among marsh miasms, and who have swallowed, each man, almost his pound of calomel. No longer, in that event, will men and women drag out miserable lives, racked in nerve and marrow by the infernal pains of mercury. The too frequently awful consequences of taking calomel will be obviated. No longer will teeth be loosened from their sockets to drop out by jaw-fall, or holes be dug in chins and cheeks, or gums and palates be eaten away by the subtle but devouring mercury. We have seen the last of his ravages. The world will rejoice—provided only that this discovery be all that it assumes to be.—St. Louis Morning Herald.

SINGULAR TRADITION.—Among the Seminole Indians, there is a singular tradition regarding the white man's origin and superiority. They say that when the Great Spirit made the earth, he also made three men, all of whom were fair complexioned; and that, after making them, he led them to the margin of a small lake, and bade them leap therein and wash. One immediately obeyed, and came from the water pure and fairer than before; the second hesitated a moment, during which time the water, agitated by the first, had become slightly muddied, and when he had bathed, he came up copper-colored; the third did not leap in till the waters became black with mud, and he came out with his own color.

Then the Great Spirit laid before them three packages of bark, and bade them choose—and out of pity for his misfortune in color, gave the black man the first choice. He took hold of each of the packages, and having felt the weight, chose the heaviest, the copper-colored man then chose the second heaviest, leaving the white man the lightest. When the packages were opened, the first was found to contain spades, hoes, and all the implements of labor; the second was found to contain fishing, and warlike apparatus; the third gave to the white man, pens, ink and paper—the engine of the mind—the means of mutual, mental improvement—the social link of humanity—the foundation of the white man's superiority.

A SIGHT MISTAKE.—MIRACLES OF MULTIPLICATION.—In return for the splendid present sent by the Queen of Spain to the Pope, his holiness sent her the skeleton of St. Felix the Martyr. The value of the gift has however been somewhat diminished since it has been discovered that Spain has already two veritable skeletons of the same saint!—Investigator.

ANOTHER MIRACLE.—The following extraordinary narrative is published in the Malta Ordine of May 26:—

We are informed that at Civita Vecchia an extraordinary and interesting event has taken place in the Church of the Minor Conventualists. Our informant, a respectable ecclesiastic, and a person most worthy of credit, writes that he was an eye witness of the following.

On the 20th of April, 1854, at about four in the afternoon, several children had been assembled by the parish priest for their first communion. Five of them, after having made the holy confession, repaired to the chapel of St. Antonio di Padova, to return thanks. On the right side of the statue of the saint was suspended a painting on canvas, about three palms in height, representing the figure of the most holy Virgin, with the eyes uplifted to heaven, and the hands joined in the act of prayer. Two of the children placed themselves before it to pray, and while their eyes were fixed upon the holy figure, they exclaimed in alarm:—"The Madonna is looking at us, and moves her eyes." The other three ran up, and wonderful to state, believed the same. So lively were their sensations and their internal commotions, that one of them prostrated himself on his face to the ground, two ran crying and trembling to inform the parish priest, the others to make their parents acquainted with the circumstance. A pious woman who was praying in the chapel hastened to the spot, at the cry of the children, and she also saw the prodigy. Immediately the chapel was filled with people, the picture was removed from the wall, and placed on the altar, candles were lighted, prayers were loudly vociferated, and the holy Virgin repented the prodigy, and moved her divine eyes, although not all present had the consolation to observe the movement. This was the commencement of the affecting prodigy. The most holy mother continues to move her eyes, sometimes toward one, sometimes toward another, and sometimes toward many together, and still continues to do so up to this day (18th May).

The most frequent movement of the holy eyes is to look up and look down, but very often she moves them horizontally, or directs them toward the bystanders. His eminence the Cardinal Bishop Lambruschini (now of illustrious memory) ordered that a canonical process should be commenced; and in consequence of which, on the 26th of the same month of April, the ecclesiastical authorities assembled some persons skilled in the art of painting and in the anatomy of the eye, and, in the presence of many respectable persons of the city, proceeded to a formal inspection of the holy picture. The prodigy is certified by an immense number of persons of every class and of every age. The chapel has become a most devout sanctuary. The most reverend chapter of the cathedral, with the suffragan bishop at its head, went in procession to worship the holy picture, and was followed by the chapter of the neighboring Tolla; the pious secular confraternities, and the religious bodies of the reverend Dominicans, Capuchins, and Doctinary fathers of Civita Vecchia, and an immense concourse of devotees crowd during the day and until late at night to the holy place to implore for grace. In this manner the mother of our Lord exhibits her mercy, and shows herself visibly propitious, by means of this holy picture, to the people of God.

REMARKABLE PHENOMENON.—A peculiar appearance was presented in the atmosphere over the lake on Saturday morning, the like of which had never been noticed before by those accustomed to daily intercourse with all the beauties and terrors peculiar to our waters. At an early hour some gentlemen looking out upon the bay, discovered the top hamper and loftier sails of a vessel, apparently rising from the surface of the water, the hull and lower masts being entirely invisible. Soon another craft, similarly situated, was pointed out, and "still the wonder grew." It could not possibly be that both these vessels had foundered and settled down so upland as to rest upon the bottom, on an even keel, yet they were, as distinct as possible, sunk to their topmasts, the glossy surface of the water just reaching their lower masts. A tug was firing, and when ready, slowly steamed out into the lake. For a time there was nothing remarkable in her conduct, but suddenly she too sunk, and there was her smoke stack, just emerging from the deep, and plunging through it without a ripple. The vessel was a beautiful sight, rendered more so by the perfect placidity of the elements, the bright morning sun and the soft balmy temperature. The illusion grew out of a heavy fog-bank which lay upon the surface of the water, but did not obscure objects upon land; thus deceiving the eye as to the true level of the lake.—Buffalo Democracy.

REV. A. MOXROE, a preacher of the Methodist Church South in Kansas, has published an earnest appeal to his southern brethren, urging them to hasten and take possession of the Territory, and thus secure southern interests there. He believes that by the help of God, Kansas can be made a slave State, and says: "We have the resources, we have the strong motive power—let us draw upon our resources, put our united shoulders to the work, and call upon Israel's God for help, and it shall be done. I am urged to write this by the wants and pressing demands of a common cause, in which I would interest all southern hearts and hands, prayers and purses." Christians of the North, who worship quite a different God, should feel the force of this appeal, as if made on behalf of freedom, and a genuine Christianity. It is proposed in the *Christian Register*, that the Unitarians shall erect the first meeting house in Kansas, at Lawrence, at a cost of eight thousand dollars. What say the other denominations? It is a good cause and it is not to be deprecated.

BEAUTIFUL SENTIMENT.—The beautiful extract below is from the pen of Hon. George S. Hillard: "I confess that increasing years bring with them an increasing respect for men who do not succeed in life, as those words are commonly used. Heaven is said to be a place for those who have not succeeded on earth; and it is surely true that celestial graces do not best thrive and bloom in the hot blaze of worldly prosperity. Ill success sometimes arises from a superabundance of qualities in themselves good—from a conscience too sensitive, a taste too fastidious, a self-forgetfulness too romantic, a modesty too retiring. I will not go so far as to say, with a living poet, that the 'world knows nothing of its greatest men'; but there are forms of greatness, or at least excellence, which 'die and make no sign'; there are martyrs that miss the palm, but not the stake; there are heroes without the laurel, and conquerors without the triumph."

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